2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1

should strike the next man and the blow would entail a fight and blood. Women should walk the length of a distaff apart—they usually spin as they go—lest a blow given should draw their men into a fight. 671

Neither man nor woman must pass between two persons who have just been speaking together, for (? in some occult manner) this will cause them to quarrel. So strong is this belief that once in a small hut a woman gripped me by the shoulder, dragged me out, and squeezed herself between me and the wall in order to avoid passing between me and Marko, where there was plenty of room. Lek, I was told, had so ordained. I like to think that he did his best by means of house-burning and fines to diminish the very ancient custom of "blood," and that he did not deserve the Pope's excommunication. 671 576

As we have seen, house-burning and fine are the only punishments under the Canon. Nevertheless, by decree of the council of the whole tribe the death penalty can be inflicted. In February 1912 an amazing case of wholesale justice was reported to me which had recently taken place in Mirdita. A certain family of the Fandi bairak had long been notorious for evil-doing—robbing, shooting, and being a pest to the tribe. A gathering of all the heads condemned all the males of the family to death. Men were appointed to lay in wait for them on a certain day and pick them off; and on that day the whole seventeen of them were shot. One was but five and another but twelve years old. I protested against thus killing children who must be innocent and was told: "It was bad blood and must not be further propagated." Such was the belief in heredity that it was proposed to kill an unfortunate woman who was pregnant, lest she should bear a male and so renew the evil. Three shots which missed were fired at her; she rushed to a man and called on him to protect her. He took her under his besa and she was spared. 681 627 [827] [671]

A case of private "justice," though it took place in South Albania at Postenani, a small isolated village, and so is not connected with the Canon of Lek, is so singular that it should be recorded. I stayed some days at the village and, when leaving, a crowd gathered to see me start. When we were on the way my guide asked if I had noticed a woman who had stood near the door; I had not. He said it was a pity, as she was a very brave woman and had saved her husband. They owned a house and some land; a child was born to them, and all went well till her husband's brother arrived. He was a bad man, and demoralized the village, not only by starting gambling with card games, but by drinking and teaching very vicious practices to the youth. The woman with dismay saw her husband taken with the gambling craze, playing away his goods, and nearing ruin. Then the child was ill. She prayed her husband to send for a doctor; but the nearest was a whole day's 681 683 [525]